

3.6. Various interpretations of "Daily" in Daniel, 8:11 & 12:11.

Discussion on the proper understanding of a word 'daily' arose many years before the General Conference in Minneapolis. In the book of Daniel 8: 11, it is written: "Yea, he {a little horn} magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of the sanctuary was cast down." As usually all added words are printed with Italic font. So, the fact that word '*sacrifice*' in the phrase 'daily *sacrifice*' had been added to the original book was known quite well among common Bible readers.

But there was some reason* that Ellen White stressed on that fact again referring to her vision. "*The Lord showed me that the 1843 chart was directed by his hand... Then I saw in relation to the 'Daily,' that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'Daily;' but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed*" [White, 1850: 87/1/par. 3].[†]

Thus, according to Ellen G. White, explanation of 'Daily' provided before 1844 was correct and interpretation of the prophecy presented in 1843 at the chat of Millerites was truth and **directed by Lord's hand** {see this Chart at the p. 401-402}.

The Hebrew word *tamid*, translated in Daniel 8: 14 as "**daily**", is used 103 times in the Old Testament. But only Six times it was translated as "daily" (Numb. 4:16; 28:24; Dan. 8:11-13; 11:31, 12:11); but elsewhere it is translated as "alway", "always", "continual", "continually", "perpetual", "ever", "evermore", and "never".[‡] So, "Daily" is not a main meaning.

3.7. Pre-Miller comments of the 8th and related chapter of the book of Daniel:

All of the preceding schools of interpretation accepted an idea that the "daily" referred to the Jewish temple sacrifices. '*The generality of expositors have interpreted this little horn to mean Antiochus Epiphanes, of whose persecutions we have an account in the book of Maccabees*' ... Army of Antiochus Epiphanes "... *especially subdued and oppressed the land of Judah... he magnified himself ... even against God... He set up the image of Jupiter Olympus in the temple, profaned every thing with swines' flesh, compelled the Jews to*

* D. E. R. (Robinson) supposed that Ellen White tried to prevent application of 2300 to the history related to Antiochus Epiphanes [D. E. R. Letter: Dear Sister... - 1935, May 22, Beaverton, Oregon].

[†] White, E. G. Dear Brethren and Sisters. - The Present Truth, 1850, Nov, Vol. 1, No 11, 86-87 {399-400}.

[‡] Hokama, D. Does 1844 Have a 'Pagan' Foundation? - Adventist Currents, 1987, Mar, 2(4): 20-29 {403-412}.

blaspheme God; put a stop to the administration of all the sacred institutions, and desolated and polluted the whole sanctuary..." [Scott, 1815, V 3: 697-698].*

Others, however, have attempted to show that this interpretation is not at all satisfactory; according to their explanation that little horn was **Rome imperial** and later **Rome papal** {Scott, 697-699}.

There are various explanations of the prophetic periods of the Book of Daniel, including '2300 days', '2300 evening and morning', and also 1260, 1290, or 1335 days:

- **2300** evenings and mornings – this signifies, that from the ceasing of the last daily sacrifice to the first beginning again of the daily sacrifice, there was to be interruption of 2300 sacrifices, i. e. 1150 days, which make three years, two months, and ten days.

- (**1260**) "A time, times and half a time", i. e. three years and six months – this period ran out from the first prophanation of the Temple by Gentiles, to the beginning of the purification of it by Judas Macchabeus.

- **1290** days – this period ran out from the first prophanation of the Temple by Gentiles, to the finishing the purification by Macchabeus. 1290 days mean three years and seven months.

- **1335** days – this period ran out from the first prophanation of the Temple, to its dedication and consecration. There were 1335 days, or three years, eight months and fifteen days from the first prophanation to the feast of the dedication [Pierre Jurieu , 1687, p. 2: 22-23].†

3.8. William Miller's comments of a word 'daily' and the 8th chapter of Daniel:

According to William Miller's dairy he put a first note regarding Second Advent only in **1829**. Next year he began discussing Second Coming of Christ among his relatives. On February, 8th, 1831 he wrote a letter to pastor Leman Andrus: "A few evidence of the time of the 2nd coming of Christ that would happen in **1843** or **1847** at most" [Rowe, 2008: 95-96].‡

As it is well known, William Miller was not a unique or a first man who calculated '2300 days' starting from the same year as 70 weeks; there are at least 4 authors between 1768 and 1818, who calculated "**2300 days**" by similar way.§

J. Petri used the same B. C. **453** for beginning of both a period of 2300 years and 'Seventy Weeks', and completed 2300 years in A. D. **1847** [Petri, 1768: 9-10].**

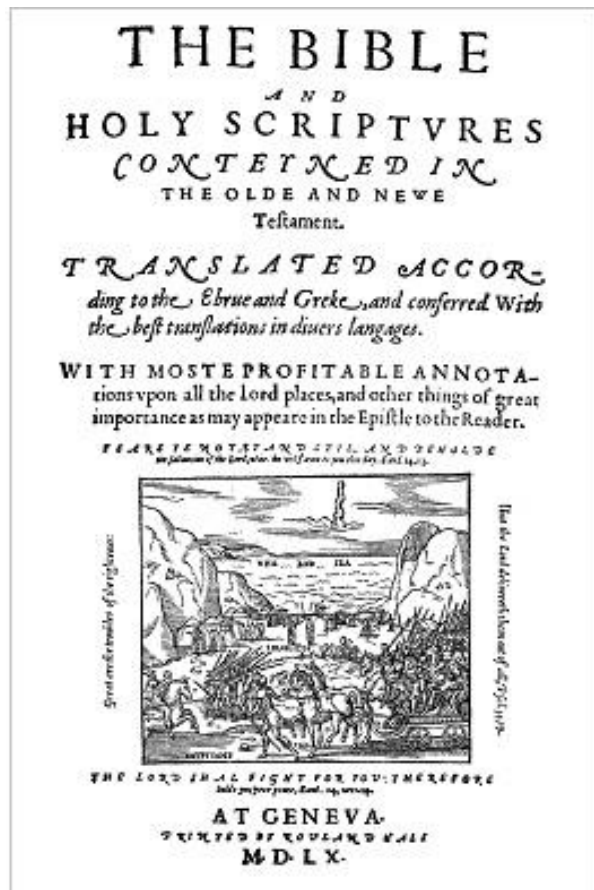
* Scott, Th. The Holy Bible, containing the Old and New Testaments: with original notes, practical observation, and copious marginal references. – New York, Published by Dodge & Sayre, 1815: Vol. 3: 922.

† Peter Jurieu, The Accomplishment of the Scripture Prophecies, or the approaching deliverance of the church. – London: 1687, Part 2: 396/296.

‡ Rowe D.L. God's Strange Work: William Miller and the End of the World. - Grand Rapid (Mich), 2008: 249.

§ Froom, L.R.E. The Prophetic Faith of our Fathers. The Historical Development of Prophetic Interpretation: Vol. 4. – Washington: Review and Herald, 1954 (1294): 404-407.

** Petri, J. Ph. Aufschluss der Zahlen Daniels und der Offenbahrung Johannis. – 1768: 23.



11 And extolled him self against the sprin-
ce of the hoste from whome the *r* dailie sa-
crifice was taken away, and the place of his
Sanctuarie was cast downe.

14 And ² he answered me, Vnto the ² eue-
ning *and* the morning, two thousand and
thre hundredth: then shal the Sanctuarie be
clefnd.

11 Yea he magnified *himself* euen || to the prince of the hoste, and || by him the dayly *sacrifice* was taken away, and the place of his Sanctuary was cast down.

king de-
scend.
† Heb. eve-
ning morn-
ing.
† Heb. iusti-
fied.

14 And he said vnto me, Vnto two thousand and three hundred † dayes: then shall the Sanctuary be † cleansed.

15 ¶ And it came to passe, when I, even I Daniel had seene the vision, and

11. And extolled him self against the prince of the hoste from whom the dailie sacrifice was taken away, and the place of his Sanctuarie was cast down.
14. And he answered me, Vnto the reuening *and* the morning, two thousand and thre hundredth: then shal the Sanctuarie be cleansed.

^r - natural days be past, which makes six years, three moneths & an half. for so long vnder Antiochus was the Temple prophanded.

11. Yea he magnified *him self* euen to the prince of the hoste, and by him the dayly *sacrifice* was taken away, and the place of his Sanctuary was cast down.

14. And he said vnto me, Vnto two thousand and three hundred[†] dayes: then shall the Sanctuary be[†] clenſed.

[†] - Heb. evening morning.

† - Heb. justified.

Figure 19. Original text from the book of Daniel 8: 11 & 14 presented at the 'Geneva Bible' (1560), and King James Bible (1611).

J. Wood: "...The visions of the seventh and eighth chapters were explained at the time; the latter by this Angel Gabriel, except in the declaration of the two thousand three hundred days; he is now come to instruct the Prophet in them also ... The date from which the years became current is here set down; the portion of them allotted for the residence of the Jews in their land is assigned... [J. M. 1787: 388];* The weeks are to be counted from the command, or effect of the command to restore Jerusalem... {J.M., 391}; the account been intended to commence with commission granted to Ezra in the seventh year of Artaxerxes {J.M., 393}; ... The sum of the two thousand three hundred days is divided into two parts, the one of seventy weeks, or four hundred and ninety days of residence, the other of one thousand eight hundred and ten days of desolation {J.M., 397-398}; ... Ezra obtained his commission in the beginning of the seventh year of Artaxerxes, which was the year of Rome 295, and before our vulgar era **457 years** {J.M., 402}".

John A. Brown was thinking: "the very year from which the seventy weeks of Daniel are calculated; the year 457 B.C., one of the most remarkable and distinguished points of time in the whole Scripture chronology; and a year which the learned Dean Prideaux has incontrovertibly established as that in which Ezra received his commission from Artaxerxes to restore and build Jerusalem. I look then, with ardent expectation and holy hope, from these premises, to expiration of the period in question in the year 1843, when, the 2300 years having been accomplished, 'the sanctuary shall be cleansed' ..." [J.A.B., 1810, 668].[†]

Archibald Mason wrote: "If we subtract 457 from 2300, the remainder will give that year in the Christian era, when the 2300 years will expire. By this simple operation, we find that this number will end in 1843... In that year, the Lord's Sanctuary shall be cleansed, the church and the nations will be delivered from the abominations from Mother of Harlots, and Popery will perish from the earth ... [Mason, 1820: 23].[‡]

In the 3rd edition of "*Evidences from Scripture and History of the Second Coming of Christ about the Year A.D. 1843*," William Miller repeated one of the common views on the **Daily Sacrifice**. He was thinking that Jewish daily sacrifice was taken away by **Roman** government, and later Christian daily sacrifice was taken away by **Papal** power:

* J. M. _ _ D {Wood} The Revelation of St. John, considered as alluding to certain services of the Jewish Temple; according the visions are stated, as well as respect to the objects represented, as to the order in which they appeared. (London: Printed for the author, 1787), 505.

† J.A.B. [Brown, John Aquila] To the Editor of the Christian Observer. – The Christian observer. – London: Published by John Hatchard, Printed by Ellerton and Henderson, 1810, Nov, Vol. 9, No. 11 (107): 668-670.

‡ Mason A. Two Essays on Daniel's Prophetic Number of Two Thousand Three Hundred days; and on the Christian's Duty to inquire into the Church's Deliverance. – Glasgow: Young, Gallie, & Co., 1820: 60.

{8:11} 'Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and, the place of his sanctuary was cast down.' By this verse I understand that the **Roman government** would magnify itself even against Christ the prince of his people, and be the instrument of destroying the Jewish ceremonial law, and finally Jerusalem itself, the place of Christ's Sanctuary...

{8:12} 'And an host was given him against the daily sacrifice, by reason of transgression, and it cast down the truth to tire ground, and practiced and prospered.' That is, the **papal power** or the abomination that maketh desolate, by reason of departing from the truth and leading off an host with them, they cast out and trampled on the true followers of Christ, and practiced and prospered in their iniquity [Miller, 1835: 13-14].*

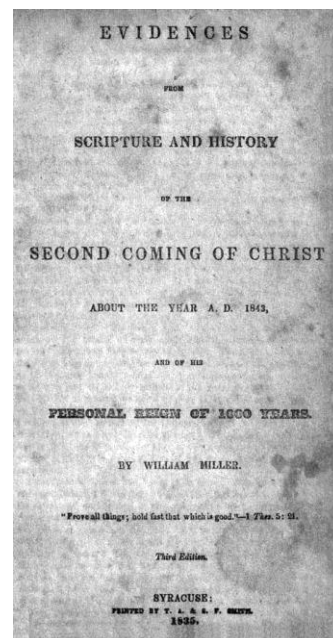


Figure 20. William Miller (1782-1849) and his book "Evidence from Scripture and History of the Second Coming of Christ, about the year 1843; and His personal reign of 1000 years" (1835).†

In the chapter 12: verse 11, Angel said about the '*daily sacrifice abomination*', that William Miller explained as a way how **Roman government** treated the church under foot {1835: 30}. Later he continued his explanation: "add 1335 to A. D. 508 when pagan Rome was destroyed, or the **daily sacrifice** abomination **was taken away**, and you have the same A. D. 1843."

* Miller, W. Evidences from Scripture and History of the Second Coming of Christ about the Year A.D. 1843, and of His Personal Reign of 1000 years (3rd ed). - Syracuse: Printed by T.A. & S.F. Smith, 1835: 64.

† From the text and title of the book: "... *His (Christ) personal reign of 1000 years*" it is known that William Miller believed into reign of Jesus Christ on the Earth during 1000 years, as other Christians with Jewish roots did. This view is supported by other sentence from Miller's book: "How perfectly inconsistent it is to suppose that **after Christ reigns on the earth a thousand years**, and possesses the kingdom under the whole heaven {14} ... [See: Miller, W. Letter to Joshua V. Himes on the Cleansing of the Sanctuary. – Boston: 1842: 16]

Miller also explained his view regarding **2300** days, **1335** days, 1260 days and 70 weeks from the book of Daniel, chapters 8, 9 and 12:

{8:13-14} 'Then I heard one saint, speaking and another saint said unto that certain saint which spake, how long shall he the vision concerning the daily sacrifice, and the transgression of desolation to give both the host and the sanctuary to be trodden under foot. And he said unto me, unto two thousand and three hundred days, then shall the sanctuary be cleansed' ... Likewise in Ezekiel 4: 6. 'I have appointed thee each day for a year.' Also from the fact of the accomplishment of the 70 weeks, which is a part of the vision, and which 70 weeks began 457 years before the birth of Christ, from the giving of the commandment to Ezra the scribe by Artaxerxes king of Persia to go up to build Jerusalem or the walls thereof, (for the temple was built long before in the reign of Cyrus) unto the sufferings and death of Christ was 490 years, which is the Seventy Weeks. *I have the testimony, also of all the writers on the prophecies on this point.** The next thing which I shall attempt to prove, is the time when these 2300 years began; for without this, we may search in vain for the end' {Miller, 1835: 15}.

William Miller supposed that Daniel did not yet know when '2300 days' of the vision began, or was to begin, so later, after about 15 years the same Angel was sent again to instruct him, etc... So, W. Miller supposed that when Angel explained the event regarding period of Seventy Weeks it meant that the same year was a beginning for the 2300 prophetic days or 2300 years {Miller, 1835: 16-17}.

After his explanation of the verse 12, 12: "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days", William Miller came to a conclusion: 'It is obvious he {Angel} meant that **those who had a part in the coming of Christ**, be raised and stand in their lot...', '...at the end of the days,' (1335 years). Further, Miller expressed his main conclusion again: "We will now review what we have proved, and if we have a right understanding of Daniel's vision, it is proved that from the pushing of the ram, in the reign of the fifth king of Persia, when the decree of commandment was given to Ezra to go up to build the walls of Jerusalem, to the first resurrection; to the coming of Christ; or ancient of days, when the judgment should set: the books should be opened; the church justified; should be 2300 years... and will end in 1843.† ...

* This sentence contradicts to the popular view that William Miller didn't use any other books except Bible and Cruden's Concordance (1806).

† William Miller knew about errors in calendars, but ignored them: '*Some say we lost four years; if so, then we may look for fulfillment in 1939 – but I believe we may not expect it until 1843, which I have strong reason to believe is the true time, from the events that happened in 1798*' {1835: 40};

It has likewise been proved that Antichrist should reign 1260 years, or from the taking away pagan Rome to setting up papal, would be 30 years, making the 1290 years, and if pagan Rome was to continue 666 years; as has been mentioned, and which we shall endeavor to prove hereafter; then pagan Rome becoming the fourth kingdom in 158 years before Christ would cease, 508 years after Christ to which add the 30 years, will bring us down to the rise of Antichrist A.D. 538. Then add the length of his reign 1260 years would end in 1798, or add the 1390 to A.D. 508, would be the same 1798. Now add the remainder of the 1335 over and above 1390 which is 45 to A.D., 1798, and it will end in A.D. 1843 or add 1335 to A.D. 508 when pagan Rome was destroyed, or the daily sacrifice abomination was taken away, and you have the same A.D. 1843.*

The last number given in Daniel (viz.) **1335** carries us down to the resurrection and will end A. D. 1843 [Miller, 1835: 30-31].†

In the next edition of the book William Miller gave more detailed explanation of "daily": The "daily sacrifice" - may be understood by some to mean the Jewish rites and ceremonies and by others the Pagan rites and sacrifices [Miller, 1836: 36].‡

It is very evident, when we carefully examine our text, that it is to be understood as referring to **Pagan** and **Papal** rites, for it stands coupled with "the abomination of desolation," and performs the same acts, such as are ascribed to the Papal abomination... Then the "daily sacrifice" means Pagan rites and sacrifices, and the transgression of desolation, the Papal, and both together shall tread under foot the "sanctuary and host" which brings me to show what may be understood by "sanctuary and host." By sanctuary we must understand the temple at Jerusalem and those who worship therein, which was trodden under foot by the Pagan kingdoms of the world, since the days of Daniel by Chaldeans, Medes and Persians, ... Grecians,... by the Romans [Miller, 1836: 37].

'Came forth a little horn... by him the daily sacrifice was taken away...' (Dan. 8: 9, 11) "by the **little horn**, in this passage, we are to understand the **Roman power**" {1836: 45}.

- Being a Jew and Free-Mason {p. 413-417} William Miller knew about Jewish calendar, that A. D. 1843 was not the 6000th year after Creation; he also knew that 10th Day of the 7th month (Yom Kippur feast) in 1844 was celebrated by all Jews on the **23rd of September**, and not on the 22nd of October {p. 418-428}, but he ignored all historical and Biblical realities; the day of **Oct 22** was calculated by adding 6 months to the spring day of Apr 23; 6 months = 'half of a year' or 'half of a day' were get from the 'night of tarry' in parable on 10 virgins.

* The main calculations from Miller's book are: A. D. 538 + 1260 => A. D. 1798; 1798 + 45 => 1843; 45 = 1335 - 1290; B. C. 158 + 666 => A. D. 508; B.C. 457 + 2300 => A. D. 1843; etc. {1835: 30-31}.

† From Miller's book it is known that an idea about Second Coming in 1843 came to him not from the calculation of '2300 days', but from his understanding of the period of 1335 [508 + 1335 => 1843]. He explained that Papal Rome gained a victory over Pagan Rome in A.D. 508; this year was received by the calculation of B. C. 158 + 666 => A. D. 508; B.C. 158 is a year when W. Miller placed a beginning of pagan Rome and the 4th kingdom, but '666' means a number from Rev. 13: 18].

‡ Miller, W. Evidences from Scripture and History of the Second Coming of Christ about the Year A.D. 1843, exhibited in a Course of Lectures. - Troy: Printed for the Publishers, by Kemble & Hooper, 1836: 223.

We learn that there are **two abominations spoken of by Daniel**: The first is the Pagan mode of worship which was performed by the sacrificing of beasts upon altars, similar to the Jewish rites... Therefore was the "sanctuary and place of worship at Jerusalem trodden down by Pagan worshippers... [Miller, 1836: 50].

Satan, an arch enemy, found his Pagan abominations could have but little or no effect to draw the followers of Christ into idolatry, for they believed the bloody rites and sacrifices had their fulfillment in Christ. Therefore, in order to carry the war into the Christian camp, suffers the daily sacrifice abomination to be taken out of the way and sets up Papacy which is more congenial to the Christian mode of worship in its outside forms and ceremonies, but retaining all the hateful qualities of the former {1836: 50}.

Then if this be correct, that Pagan Rome began his power in the year B. C. 158, and was to continue 666 years, when would Paganism fall in the Roman kingdom and the "daily sacrifice abomination," be taken out of the way to make room for the abomination of desolation ? I answer take 158 from 666 and you will have 508. Then in the year A. D. 508 Paganism ceased.* {1836: 61}.†

"And shall take away the daily sacrifice" (Dan. 11: 31): To "*take away the daily sacrifice*," means to destroy Paganism out of the kingdom. This was done by those ten kings who now ruled the Roman Empire, and would for a little season, until they should give their power to the Image beast {1836: 71}.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days" (Dan. 12: 11). **This cannot be the Jewish sacrifice**; for if so then it must have been fulfilled about five hundred years past, and as no event took place then which would warrant us in so understanding it, I can see no rational objection to understand this daily sacrifice to mean pagan rites and sacrifices, which was the original beast of which the abomination of desolation was only an image, and as I have shown in a former lecture was to continue six hundred and sixty-six years; ... I think the proof is strong that from the **taking away of pagan worship** A. D. 508, to the end of the papal civil power, would be 1290 years, which would end in the year 1798 [Miller, 1836: 220-221].

* A.D. 508 was not a year of the victory against Paganism, it was a year of victory over Arian Christians, who still were Christian but rejected Trinity. See: "Thus in A.D. 508 terminated united resistance to the development of the papacy. The question of supremacy between Frank and Goth, between the Catholic and the Arian religions, had then been settled in favor of the Catholics" [Smith, U. The Prophecies of Daniel and Revelation. - Review and Herald Publishing Association. – 1944/1972: 330]. Actually at that time a bishop of Rome had no any prelatages among bishops of other great cities, so papacy was not established yet. As far as Clovis, king of France is concerned, he was already converted and baptized into the Christian faith in A. D. 496.

† According to early Miller's view at that time the Pagan beast received its **deadly wound** by a sword; since which time we have no account of any Pagan rites {Miller, 1836: 62}.

At the edition of 1842, William Miller suggested similar explanation of daily, and other important questions: 'Then the "daily sacrifice" **means Pagan** rites and sacrifices, and the transgression of desolation, the Papal; and both together shall treat under foot the "sanctuary and host"...' [Miller, 1842: 40]. '... Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away... ' Two or three things in the above description clearly show that by the **little horn**, in this passage, we are to understand the **Roman power**...[Miller, 1842: 49-50].*

'... Therefore, in order to carry the war into the Christian camp, suffers the daily sacrifice abomination to be taken out of the way and sets up Papacy which is more congenial to the Christian mode of worship in its outside forms and ceremonies, but retaining all the hateful qualities of the former' {1842: 55}. '... Pagan Rome must reign his time, and then the ten horns, or kings, would take away the "daily sacrifice abomination," and place in his stead the "abomination that maketh desolate." {1842: 81}. Then if this be correct, that Pagan Rome began his power in the year B. C. 158, and was to continue 666 years, when would Paganism fall in the Roman kingdom and the "daily sacrifice abomination," be taken out of the way to make room for the abomination of desolation ? I answer take 158 from 666 and you will have 508. Then in the year A. D. 508 Paganism ceased. {1842: 84}. '... To "*take away the daily sacrifice*," means to destroy Paganism out of the kingdom. This was done by those ten kings who now ruled the Roman Empire, and would for a little season, until they should give their power to the Image beast {1842: 95}, etc...

Thus, according to the interpretation of William Miller, **Pagan Daily worship was taken away** by Papal power, after victory over the last European pagan kingdoms in A. D. 508.[†] This interpretation excluded positive sense of restoration, justification, or cleansing of the sanctuary at the end of 2300 days [SDA Encyclopedia, 1966: 321; ref. Hokama, 1987: 21].

3.9. Comments of 'daily' by J. Litch and other Millerites:

I will now consider "the daily sacrifice." That it could not be the Jewish sacrifices... [Litch, 1838: 33].[‡] By daily sacrifice, we may understand the pagan sacrifices of heathen Rome. By the transgression of desolation, the abominations of popery {1838: 17}; Who has continued

* Miller, W. Evidence from Scripture and History of the Second Coming of Christ, about the Year 1843: exhibited in a course of Lectures (1842): 300.

† As we already mentioned above, A. D. **508 was not** a year of the victory against Paganism, but it was a victory over Arian Christians. At the same time we should pay attention, that "daily" means "daily worship" or "daily sacrifice", so adding 'sacrifice' to a word 'daily' during translation was reasonable and still have no objections.

‡ Litch, J. The Probability of the Second Coming of Christ: About A.D. 1843 (1838): 204.

the persecutions of paganism against Christians till now? Popery! Through what influence was paganism destroyed or the daily abomination taken away, and the place of his sanctuary cast down? The influence of Christianity {36}; The conversion of Clovis gave rise to the titles, "most Christian king," and "eldest son of the church." Soon after this, the other kings finding it to be for their interest to gain the influence of the clergy, embraced the Christian faith and were baptized; the last of them in A. D. 508...; I must here refer the reader to the second chapter, for a full proof that "daily sacrifice," means the daily sacrifices or abominations of paganism in the Roman empire {84}; Thus, in A. D. 508, paganism, or the daily abomination of paganism ceased in the Roman empire [Litch, 1838: 85], etc.

"The *daily sacrifice*" is the present reading of the English text. But no such thing as sacrifice is found in the original. This is acknowledged on all hands... The true reading is, "*the daily and the transgression of desolation*" ... They are two desolating powers, which were to desolate the sanctuary and host; the church and her metropolis. They are **paganism** and **popery**, as will be shown at large in another place [Litch, 1842: V 1: 127];* ... the little horn appears to me to be more perfectly met in **popery alone**, than by including pagan Rome... The daily was taken away by or for popery to make way for it... So the daily was taken away by or for him, &c. He is to stand up against Christ in the last great battle {V 1: 143-144}.

What may this "daily," and "abomination that maketh desolate," be? The word abomination is applied as a general name of every substitute for the true worship of God - the most revolting idolatry, or the nominally true worship corrupted and perverted... Daniel uses the word in reference to both of these forms of wickedness... We may be assisted in settling its true application by determining the meaning of "the daily" [Hale, 1843: 63].† Supposing Paganism to be intended by the daily, we have here a most literal and exact fulfillment of this prophecy of the **little horn** in the history of **Rome** and its doings in reference to **Paganism** {69}; All the arguments from analogy will be seen, we think, to be in favor of Mr. Miller's supposition that this "daily," or continual, denotes Paganism; By the different forms of Paganism, - which was the daily, or then existing abomination of Daniel's day, and the "transgression of desolation," Popery, - "the church has been trodden underfoot" "from the days of the kings of Assyria unto this day" {70}.

* Litch, J.. *Prophetic expositions; or a connected view of the testimony of the prophets concerning the kingdom of God and the time of its establishment* (1842), vol. 1: 207.

† Hale, A. *The Second Advent manual: in which the objections to calculating the prophetic times are considered; ... and the facts and arguments on which Mr. Miller's calculations rest, are briefly stated and sustained: with a diagram* (1843): 108.

3.10. Comments of 'daily' by the Pioneers of SDA church:

The Most pioneers of SDA church hold an idea regarding 'daily', that it meant Paganism; this explanation was similar to Millerites and William Miller himself:

{31}

In the 11th verse he says, "the daily was taken away, (that is, Paganism) and the place of his sanctuary cast down." How plain it is that this wicked sanctuary (where idols and devils were worshipped) was a building, cast down. How could they cast down the earth to the earth? (12th v.) and it (this same Popery) cast down the truth to the ground, so the ground was not destroyed; clear proof it was not the sanctuary. Well, but we don't believe that God will ever cleanse the wicked sanctuary of Paganism.

J. Bates, The Opening Heavens, or a Connected View of the Testimony of the Prophets and Apostles (1846)

It needs no argument to prove that the two grand forms of opposition, by which Satan has desolated the church, and trod under foot the sanctuary of the living God, are none other than Paganism and Popery. It is also a clear point that the change from one of these desolations to the other did occur under the Roman power. Paganism, from the days of the kings of Assyria down to the period when it became so far modified that it took the name of Popery, had been the daily [or, as

{129/1}

{145/2}

THE TREADING DOWN OF THE SANCTUARY.
The agents by which the sanctuary is trodden under foot are the daily, or continual desolation, and the transgression, or abomination of desolation. Dan. viii, 13; xi, 31; xii, 11. These two desolations, as we have already seen, are Paganism and Papacy. It is often urged as a sufficient argument against the view of the sanctuary of God in heaven, that such a sanctuary is not susceptible of being trodden under foot. But we answer, this is not im-

Andrews, J. N. The Sanctuary. – Rev & Her, 1853, Vol. 3, Jan 6, No. 17: 129/1; Feb 3, No. 19: 145/2.

oppression of the people of God. Paganism and papacy are the two great desolating powers that have trodden under foot the church. The first, the “daily” or continual desolation, paganism, having from time immemorial oppressed and desolated the church; the latter, the transgression of desolation, papacy, finally supplanting the former, and imbruing its hands still deeper in the blood of the saints. Concerning these two powers, then, paganism and papacy, and not the daily sacrifice of the Jews, the vision is given, and the question is asked, How long shall the sanctuary and the host be trodden under foot by them?

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U. Smith, The Sanctuary... – Rev & Her, 1864, Nov 1, Vol. 24, No. 23.

THE TWO DESOLATIONS

3 The daily sacrifice and the transgression of desolation represent Rome in its pagan and papal forms. Leaving out the supplied words, the text would read, “The daily, and the transgression of desolation. These are two desolating powers first, Paganism then, Papacy. Of these, Paul, in 2 Thess 2 3–8, says “Let no man deceive you by any means for that day shall not

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J. White, Sermons on the Coming and Kingdom of our Lord Jesus Christ (1870).

These two phases are elsewhere spoken of as the “daily” (*sacrifice* is a supplied word) and the “transgression of desolation;” the daily (desolation) signifying the pagan form, and the transgression of desolation, the papal. (See on verse 13.) In the actions ascribed to this power, sometimes one form is spoken of, sometimes the other. “By him” (the papal form) “the daily” (the pagan form) “was taken away.” Pagan Rome was remodeled into papal Rome. And the place of his sanctuary, or worship, the city of Rome, was cast down.

the daily and the transgression of desolation. Hence the daily cannot be the daily sacrifice of the Jews, the taking away of which, when the time came for it, occupied comparatively but an instant of time. It must denote something which occupies a series of years.

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U. Smith, Daniel and the Revelation...(1897).

A short review of various sources demonstrated that millerites' understanding of 'daily' was common among SDA church. This explanation was presented at the "Thoughts on Daniel and the Revelation" by Uriah Smith, which was the main theological treatise of SDA denomination. According to Ellen G. White this book went everywhere and had its place and would do a grand, good work [White, 1889: 3].* She also wrote: *"The light given was that Thoughts on Daniel and the Revelation, Great Controversy, and Patriarchs and Prophets would make their way. They contained the very message the people must have, the special light God had given His people. The angels of God would prepare the way for these books in the hearts of the people"* [White, 1899: 7].†

3.11. "New understanding" of 'Daily'.

During preparation of the "Thoughts on Daniel" for publication in German, L. R. Canradi noticed that German Bible provided an idea of 'daily' that was quite different from the traditional SDA view. After comparison of German Bible with original Hebrew, Greek, French, Danish and others, he came to a conclusion that 'daily' and nearby texts couldn't be interpreted in accordance with the view taught in "Thoughts on Daniel", by U. Smith. The 'new', but actually 'old' view on the 'daily' meant, that long lost gospel that was 'taking away of the daily' referred to the obstruction of that truth by papacy [Hokama, 1987: 23].‡

Being a General Conference vice president for European Division, L. R. Canradi, wrote a letter to Ellen G. White, and asked her an advice regarding 'daily', but he didn't get any answer. As a result German edition of "Die Weissagung Daniel" with a 'new' view of daily was published in 1905.§

As it became known later, many pastors had theological uneasiness while explained 'daily' from the book of Daniel, but it was Elder L. R. Canradi who started talking about it openly. After several years a question regarding 'daily' was discussed loudly among the leading brothers of SDA denomination. Besides L. R. Canradi himself, apologists of the 'new view' included A. G. Daniells, W. A. Spicer, W. W. Prescott, and William C. White, etc. S. Haskell, O. A. Johnson, L. A. Smith, G. I. Butler, F. C. Gilbert, J. N. Loughborough, etc, were among defenders of the 'old view' [Hokama, 1987: 23-24].

* White, E. G. Letter to Brother Eldridge (Sep 8, 1889). – Statements Regarding Thoughts on Daniel and the Revelation Manuscript Releases, vol. 1, No. 26: 60.

† White, E. G. Dear Brethren Irwin, Sisley, Smith, and Jones [Letter 43, 1899] – Special Instruction Regarding Royalties. - Sunnyside, Cooranbong: Mar 11, 1899: 22.

‡ Hokama, D. Does 1844 Have a 'Pagan' Foundation? - Adventist Currents, 1987, Mar, 2(4): 20-29 {403-412}.

§ Conradi, L. R. Die Weissagung Daniels oder die Weltgeschichte im Lichte der Bibel. – Gamburg: 1905: 560.

3.12. The 'Prophet' was powerless to solve a question regarding 'Daily'.

At her writings Ellen G. White usually avoided exact meaning of the topic and preferred general words about Christ-like character, salvation and redemption. Nevertheless, from her testimony published at the Present Truth (1850) it was quite clearly that she supported Miller's view regarding the 'daily'. Her original words getting through the vision directly from God were as a main argument to support a traditional explanation of daily at SDA church: *"The **Lord showed me** that the 1843 chart was directed by his hand..."* and *"...Then I saw in relation to the 'daily' ... When union existed, before 1844, nearly all were united on the correct view of the 'Daily, but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed..."* [White, 1850: 86-87].*

Finally attention of brethren was brought to the prophet who had to interpret a difficult question that had been agitating the Church. But reaction of Ellen G. White was quite strange: *"She watched with growing anxiety and distress the time-consuming controversy between leading brethren on an unimportant point and one on which she repeatedly said she had received no light"* [White, A. 1982: 257];† *'She took her pen and wrote: "... I have words to speak to my brethren east and west, north and south. I request that **my writings shall not be used** as the leading argument to settle questions over which there is now so much controversy. I entreat of Elders H, I, J, and others of our leading brethren that they make **no reference to my writings** to sustain their views of "the daily."*

*"It has been presented to me that this **is not a subject of vital importance**. I am instructed that our brethren are making a mistake in magnifying the importance of the difference in the views that are held. I cannot consent that any of my writings shall be taken as settling this matter. The true meaning of "the daily" is not to be made a test question."*

*"I now ask that my ministering brethren **shall not make use of my writings** in their arguments regarding this question ["the daily"]; for **I have had no instruction** on the point under discussion, and I see no need for the controversy. Regarding this matter under present conditions, **silence is eloquence**"* [White, 1910].‡

Actually, SDA church had a similar story like it happened 20 years ago in Minneapolis. In the beginning the question on 'daily' attracted a special attention of Ellen G. White, and was clarified by the vision and testimony; later prophet had no light regarding the same question; finally, question was claimed to be no value to spend time under discussion... So, SDA church got no answer and 'prophet' was useless again.

* White, E. G. Dear Brethren and Sisters. - The Present Truth, 1850, Nov, Vol. 1, No 11, 86-87 {See: 399-400}.

† White, A. L. Ellen G. White: The Later Elmshaven Years: 1905-1915. - Review and Herald Publishing Association, 1982, Vol. 6 (472): 257.

‡ Ibid: 257-258; White, E. G. Our Attitude Toward Doctrinal Controversy. - Sanitarium, Calif., July 31, 1910.

In spite of many contradictory facts regarding this story [Hokama, 1987; Haloviak, 1979]* nevertheless, a new explanation of 'daily' became an 'official' version at SDA denomination. This theological victory gave birth to a new problem for the church. Logically thinking one had to make the following conclusions: if a new view is correct, an old view was not true, so Ellen White was wrong in her Testimony in 1850.



Figure 21. Pieter Bruegel: The Blind Leading the Blind, 1568.

Again and again brethren tried to find the best solution to keep a new explanation of daily and to save authority of Spirit of Prophecy. Church leaders, such as Daniells, Prescott, Willie and Arthur White, continually stressed that the statement in Present Truth (1850) pertaining to the 'daily' was given in the context of **time setting** only. Since time setting was the burden of Ellen White's message from the Lord, the identification of the 'daily' is irrelevant and should be ignored or discarded [Hokama, 1987: 27].

But objective and careful analysis of the **time setting** provided by William Miller can reveal fatal errors from the both biblical, and historical points of view, as well as from the Jewish calendar. These facts are against a 'time setting' version of Ellen G. White Testimony:

- A. D. 1843-1844 was not the 6000th year from the creation {See: pp. 419-420};
- It was a wrong approach to get A. D. 508 by adding 666 years to the year B. C. 158;
- A. D. 508 was not a year, when Christianity gained a victory against Paganism;

* Haloviak, Bert. In the Shadow of the 'Daily': Background and Aftermath of the 1919 Bible and History Teachers' Conference. - November 14, 1979: 67.

- If in the beginning of 2300 'pagan daily' was taken away, so, neither earthly Sanctuary not heavenly Sanctuary should be cleansed at the end of 2300 years.

- In the Great Controversy it was written: "*in the summer of 1844, Adventists discovered the mistake in their former reckoning of the prophetic periods, and settled upon the correct position*" [White, Great Controversy... 1884: 248].* But according to the calendar all Jews in 1844 celebrated a Day of Atonement (Yom Kippur) on the 23rd of September, but not on the 22nd of October as millerites settled.†

- According to Miller's view, after Second Advent, Christ will reign personally on the earth during 1000 years: "Evidence from Scripture and History of the Second Coming of Christ, about the year 1843; and *His personal reign of 1000 years*" [Miller, 1835]; See also: "*How perfectly inconsistent it is to suppose that after Christ reigns on the earth a thousand years, and possesses the kingdom under the whole heaven ...*" [Miller, 1842, 14].‡ But this Miller's interpretation does not fit to the Bible and traditional view of SDA denomination.

There were sharp contradictions between two parties: the apologists of the 'old view' used Ellen White's Testimony to support their version of 'daily'; on the contrary, defenders of the 'new view' had to protect Ellen White by promoting an idea, that Ellen White didn't say anything regarding 'daily', or she meant not what was written in her Testimony.

But there was another group of brethren, such as A. T. Jones and J. H. Kellogg noticed the tension between the testimonies and reality, and they rejected testimonies as the only intellectual honest solution [Hokama, 1987: 27].

3.13. In 1919 a Bible Conference was attended by the brothers, who met Ellen G. White personally and who knew true story about her writings. Elder A. G. Daniells, who was a president of General Conference at the time of 'daily' question, presented his interview with Ellen G. White: "*I visited her once over this matter of the 'daily,' and I took along with me that old chart, - as early a chart as we have access to ... I took that and laid it on her lap, and I took "Early Writings" and read it to her, and then I told her of the controversy.*"

"I spent a long time with her. It was one of her days when she was feeling cheery and rested, and so I explained it to her quite fully. I said, "Now here you say that you were shown that the view of the 'daily' that the brethren held was correct. Now," I said, "there are two parts here in this 'daily' that you quote. One is this period of time, the 2300 years, and the other is what the 'daily' itself was."

* White E. G. The Great Controversy between Christ and Satan from the destruction of Jerusalem to the end of the Controversy. The Spirit of Prophecy. Vol IV. – Oakland (Cal), 1884: 506.

† See pp. 421-428.

‡ Miller, W. Letter to Joshua V. Himes on the Cleansing of the Sanctuary. – Boston: J. V. Himes, 1842: 16.

"I went over that with her, and every time, as quick as I would come to that time, she would say, "*Why, I know what was shown me, that that period of 2300 days was fixed, and that there would be no definite time after that. The brethren were right when they reached that 1844 date.*"



Figure 22. Arthur Grosvenor Daniells (1858–1935).

Then I would leave that, and I would go on about this "Daily." "Why," she said, "*Brother Daniells, I do not know what that 'daily' is, whether it is paganism or Christ's ministry. That was not the thing that was shown me.*" And she would go into that twilight zone right away. Then when I would come back to the 2300 years, she would straighten, right up and say, "*That is the thing we never can move away from. I tell you, you never can move away from that 2300 year period. It was shown to me that that was fixed.*" And I believe it was, brethren. You might just as well try to move me out of the world as to try to move me on that question, - not because she says it, but I believe it was clearly shown to her by the Lord. But on this other, when she says she was not shown what the "daily" was, I believe that, and I take "Early Writings" 100% on that question of the "daily," fixing that period. That is the thing she talks about, and I take the Bible with it, and I take the Bible as to what the "daily" itself is" {1919}.*

After discussion a question on inspiration of the Spirit of Prophecy, it was concluded that while study of the historical or theological issues we can't base on Ellen White's writings.[†]

The same views on Ellen White writings were repeated again and again: "... *This express a principle which Mrs. White repeatedly maintained – that her writings should not be used*

* The Bible Conference, The Use of the Spirit of Prophecy, 1919, Jul 30, p. 20-21 (1206-1207).

† Couperus, M. The Bible Conference of 1919. - Spectrum, 1979, V 10, N 1, 23-57.

*as proof of doctrine. They may be helpful in arriving at conclusions which will be found substantiated by the Bible, but they are not to be in the forefront as the evidence" (1941).**

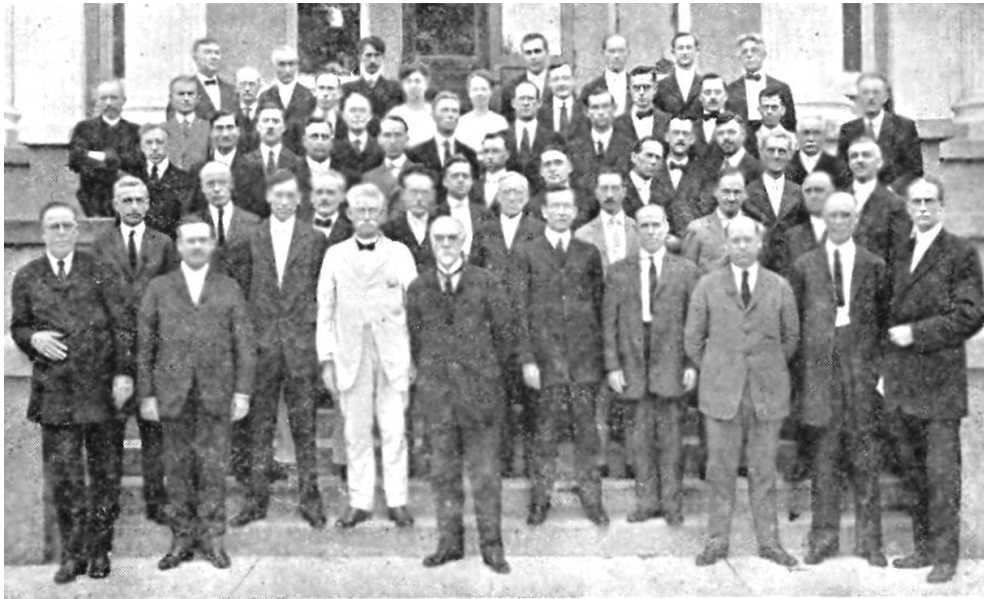


Figure 23. Delegates to Bible Conference, Washington, D. C. July-August, 1919.

Soon after, Elder J. S. Washburn tried to initiate a new discussion regarding 'daily'. He wrote: This "deadly heresy" will change the original truth and it is a startling fact that the new Daily doctrine moves nearly all our prophetic dates, and opens the way for other theories that draw men forever away from all the message of 1844... We are face to face with the most subtle apostasy of the ages...If this is not the beginning of the "starling Omega", and we are not thrilled, aroused and startled, we must indeed be dead, in doubt, in darkness and infidelity [Washburn, 1920].†

Possibly, J. S. Washburn was a unique 'famous' minister of SDA church who insisted on getting back the old version of 'daily'. Majority of SDA pastors accepted a 'new' explanation of daily. Some of the ministers even returned back to the most reasonable and logic version with Antiochus Epiphanes, described at the first book of Maccabees [Hokama, 1987: 29].

The Record of the Conference 1919 was lost until December 1974, when Dr. F. Donald Yost found two packages wrapped in paper at the General Conference ... It seems a tragedy that this material was not made available to Adventist teachers and ministers after the Bible

* Wilcox, F. M. Dear Brother... The Letter to which you refer, that Sister White wrote from Basel, Switzerland, Feb 18, 1887, was addressed to Brethren E.J. Waggoner and A.T. Jones. - Q. & A. File No. 4-D-6, 1941, Dec 10.

† Washburn, J. S. The Startling Omega and Its True Genealogy & An Open letter to Elder A. G. Daniels. An appeal to the General Conference. – 1920, April 18.

Conference, and that the message which the participants in that Conference wanted to share with the church membership never was transmitted [Couperus, 1979: 26/2].*

As a result, there was no new movement like '*Wieland and Short*', or '*Daily Re-Examined*'. Nowadays one can find only a few Internet sites with the appeal to return "back to the Bible and Spirit of Prophecy," and to the Old meaning of 'Daily' represented by the pioneers.†

Despite numerous storms around the Spirit of Prophecy, and several spiritual crisis that happened in SDA church due to the powerless prophet, we remember words of Solomon: "*The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits*" [Eccl, 1: 6].

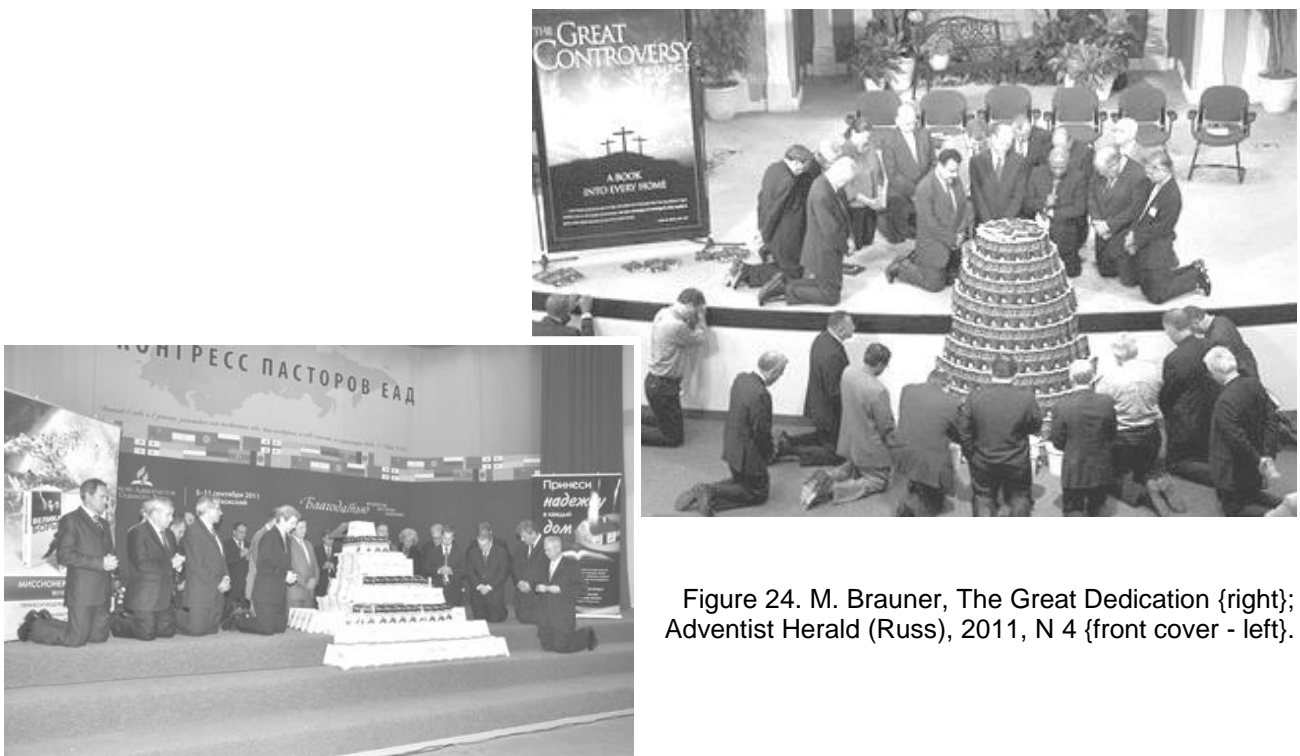


Figure 24. M. Brauner, The Great Dedication {right}; Adventist Herald (Russ), 2011, N 4 {front cover - left}.

At the 59th session of the General conference of the SDA Church, held in 2010, it was decided to dedicate the year 2012 to the distribution of the book "the Great controversy". There was a solemn prayer around copies of this book collected in the form of a tower, reminiscent of the biblical story of ancient Babylon. Similar events were held at the conferences of local divisions. In October 2011, the idea of the World distribution of the book "Great Controversy" was confirmed again; it was planned to distribute more than 160 million copies of books.‡

* Couperus, M. The Bible Conference of 1919: Introduction. - Spectrum, 1979, V 10, N 1: 23-26.

† Jeff Pippenger, The Daily, No. 1-4. – The Prophetic Time Series: It took a Miracle, Brining the Community back to the Bible.

‡ President of the General Conference announced a plan to distribute 162 Million copies of the Great Controversy. – Adventist Today, Oct 26, 2011.